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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. *Number* of members, 205. *Land*, 654 acres. *Business*, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. *Theology*, Perfectionism. *Sociology*, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. *Number* of members, 19. *Business*, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. *Number* of members, 45. *Land*, 228 acres. *Business*, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are *families*, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

HYMN FOR ADVENT.

BY ARTHUR P. STANLEY.

The Lord is come! On Syrian soil,
The child of poverty and toil—
The Man of Sorrows, born to know
Each varying shade of human woe:
His joy, His glory to fulfill,
In earth and Heaven, His Father's will:
On lonely mount, by festive board,
On bitter cross—despised, adored.

The Lord is come dull hearts to wake,
He speaks, as never man yet spake,
The Truth which makes His servants free,
The Royal Law of Liberty.
Though Heaven and earth shall pass away,
His living words our spirits stay,
And from his treasures, new and old,
The eternal mysteries unfold.

The Lord is come! With joy behold
The gracious signs declared of old:
The ear that hears, the eye that sees,
The sick restored to health and ease:
The poor, that from their low estate
Are roused to seek a nobler fate:
The minds with doubt and dread possessed,
That find in him their perfect rest.

The Lord is come! The world's great stage
Begins a better, brighter age:
The old gives place unto the new;
The false retires before the true:
A progress that shall never tire,
A central heat of sacred fire,
A hope that soars beyond the tomb,
Reveal that Christ has truly come.

The Lord is come! In Him we trace
The fullness of God's Truth and Grace:
Throughout those words and acts divine
Gleams of the Eternal splendor shine:
And from His inmost Spirit flow,
As from a light of sunlit snow,
The rivers of perennial life
To heal and sweeten Nature's strife.

The Lord is come! In every heart
Where Truth and Mercy claim a part:
In every land where Right is Might,
And deeds of darkness shun the light:
In every church where Faith and Love
Lift earthward thoughts to things above:
In every holy, happy home,
We bless Thee, Lord, that Thou hast come!
[From the Independent.]

HID TREASURES.

Home-Talk by J. H. N.

WE should never forget that our feelings or lack of feelings are not sure tests of our real spiritual condition. Strong affections often exist in us without making any sensible manifestations. Ask C. whether she loves her mother, and I venture to say that if she should test the question by introspection, i. e., by endeavoring to discover some feeling in herself, and should reply according to her present consciousness, she would say that she did *not* love her mother. At times doubtless, especially when her attention is very much absorbed in other matters, she does not think of her mother for days together. And yet no one doubts that she does love her mother, or that the latent love in her heart would under favorable circumstances manifest itself in her consciousness. So all of us have various affections that we are unconscious of, but which certain occasions would draw out into intense emotion. Under ordinary circum-

stances perhaps we cannot tell whether we love certain persons and things or not; but if we have for good reasons once loved them, and the same reasons still remain, we may be sure that we do love them, though our feelings do not all the time tell us the fact.

But this philosophy has a deeper application. Not only affections, but *spirits*, that are the fountains of affections, may be latent within us, unrecognized by feeling. We know that Christ saves us by dwelling in us. If we believe in him and confess him in our hearts, we have a perfect right to reckon not only that he is in us, but that the *germs* of all righteousness are in us. The fact that we do not realize this in our feelings does not in the least disprove it. The same spiritual law governs in this case as in that of latent affections. Though C. might have no present feelings that she could call love, yet we know there is in the deep recesses of her being a strong affection for her mother; and we know that it is an *active* principle, though latent, just as we know that the internal organs of our bodies are always at work, though we are not sensibly conscious of their existence. A person does not *feel his liver*, but it is nevertheless in his body, and is constantly performing a very important part in the economy of his physical life. So Christ is in us, and the fact that we do not feel and perceive him is no evidence to the contrary. And if Christ is in us the germs of all good are in us; and all that remains to be done is to develop them in our conscious experience. Do you wish to love God with all your heart? Do you desire meekness, temperance, true affections, and whatsoever is good? Certainly these treasures are all in Christ, and Christ is in you. The way to realize what you want is to believe that you have all in having Christ, and to expect that his righteousness will show itself in you when it is called for.

Even Christ's righteousness was at first latent and had to be "perfected," i. e., brought out into consciousness and manifestation. "Though he were a son," says the apostle, "yet learned he obedience by the things which he suffered; and *being made perfect* he became the author of eternal salvation." As the Son of God he possessed all righteousness of course. Why then was it necessary for him to suffer? For the same reason that we have seen in the case of latent affection—the need of development. Though C. has great love for her mother, it may still be very desirable that that love should be called into action—that circumstances should be so arranged as to put her to trial on that point, and make her conscious of the deep feeling that is hidden in her heart. On the same principle, it was necessary that Christ should pass through all

experience, in order to give expansion to the meekness, love and beauty that was in him. And so we may think of Christ in us as like the bud of a flower before it has blossomed; and it is very desirable that this latent good in us should, by our experiences, have opportunity to bloom out in word and deed.

Every believer in Christ may in a valuable sense claim to be *perfect*. He is perfect in the sense of having in him the germ of all righteousness; but he may at the same time be very *imperfect* with reference to the expansion of that germ into actual experience. Paul, in the third chapter of Philippians, calls himself *perfect*; and in the same chapter he says, "Not as though I had already attained, *either were already perfect*; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." On the one hand, he boldly testified that Christ, the essence of all righteousness, was in him; and on the other, he realized his lack of development, and was willing always to forget the past, that he might "reach forth unto the things which are before." This is the true attitude for every believer. In confessing Christ we receive him as the *germ* of all righteousness; but this must be expanded in our experience, before we can fully realize its benefit.

We may be certain, not only that whatever is in Christ is in us, but that all the truthful experience we ever had in connection with Christ is still in us. It is important that we always bear these two certainties in mind. With them we can repulse the worst temptations of the devil. If you feel barren or tempted with discouragement, fall back on the truth that all the good you ever received is still in you. God will not do his work twice. If he has once given you a truthful experience on any point, he will never repeat it; and there is no necessity for a repetition. It is still in you, and proper circumstances will expand it into your consciousness.

A great temptation that believers are subject to is of this kind: They look at their present feelings and then suppose the case of very trying circumstances in the future; and putting their consciousness of infirmity with those circumstances, they imagine their faith would fail. But this is false logic. The wise man will reason thus: "Christ is in me, and therefore there is that in me which would enable me, if necessary, to go cheerfully to the cross." We have all found that Christ is "a present help in every time of need." Difficulties which once seemed insurmountable have vanished before faith in him; and this experience should lead us to expect that omnipotent power will manifest itself in us when our trials come. Present weakness is no measure of the power that will carry us through future troubles. Forebodings, begone! "Sufficient unto the day is the evil thereof."

WEALTH AND WELL-BEING.

THE Christian, wisely seeking first of all the righteousness of God's kingdom, sometimes wonders why wealth has come to be the first love of the mass of mankind, the chief ambition of nations, the foundation upon

which each edifice of state is erected. Why is not mankind's first love ever for the honor of God? Why is not spiritual wealth and power the first ambition of nations? Why has the edifice of state come to be founded on other than the rock of unity with Christ? "We have changed all that," cries the world. But how? The derivation of the very word *wealth*—which to the world is the synonym of all earthly well-being—explains somewhat this monstrous diversion of mankind's true ambition.

Wealth is from *weal*, meaning well-being, soundness, and had originally rather a spiritual significance than otherwise, for it referred exclusively to the *condition* of the individual. That which is now comprehended in the word *wealth* had once specific names—so many cattle, so many camels and asses, so many man-servants and maid-servants, so many shekels of gold and silver, and so on. Gradually, by one of those subtle laws which govern language, the word which expresses the *state* of the individual came to be used (under a slightly different form) to describe his *external surroundings*—that which *well-being had produced*; and at last it came to be considered the means by which that well-being is to be gained. What a perversion of meanings! The word is completely materialized, and mankind now puts its hope of happiness first in wealth, or riches, second in health, lastly in religion: for if wealth (with its modern meaning) is made first, of necessity that which belongs to this world will be made first, and that which belongs to the other, last and least.

Has this perversion of the meaning of so important a word wrought wisdom or foolishness to the human heart? Foolishness, it seems to us, if we read the moral of the past aright. The wisdom of the Christian leads him to seek first righteousness; second, health; thirdly and lastly, riches. Yet well being (or wealth) in the broadest significance comprises all these three conditions of the individual, and the promise of Scripture is that all shall be had if we seek them in their true order.

Surely, one whose policy is as provident and far-reaching as eternity will not seek first the riches that only gild our mortal existence, but rather the riches of God's immortal love and truth. Such wealth is indeed well-being; and both are eternal.

A. E. H.

"WOMEN'S MEN."

"KATE," said Henry, "you seem to be thinking about something very intently; what is it?"

"Just before I met you I had been reading an article in one of our exchanges, headed 'Women's Men.' Have you read it?"

"Yes. And however true his criticism may be of the particular class of women with whom the writer has been associated, I am sure it is not true of women in general. I should judge from the tenor of the article that the writer is either a bachelor or a disappointed lover."

"I have not read it," said Mary. "What is it all about?"

"Why, in the first place, he asserts through the whole article that women are not capable of understanding a man's nature; that if she writes about him her hero is either a brute that maltreats

her, or a silly fool who has not resolution enough not to get in love with some woman in a 'helpless sort of way, as if it were quite the manly thing to do to fall under the dominion of a passion a little resolution could overcome;' that she makes his love for woman his standard virtue. He makes one assertion, Henry, that, if it were true, would hit you pretty hard."

"Yes, he affirms that 'though love is the strongest passion in youth, it is by no means so powerful in maturity and middle age.' He scouts the idea that a man of fifty can be as much of a lover as a boy of eighteen. What do you think of that, Mary?"

"He judges others by himself perhaps; but his sphere of observation must be very narrow if he speaks merely of what he has seen. Does he think love unworthy of a true man?"

"This is what he says," replied Kate, "'That though a woman may see that a man's love for abstract truth, his desire for human progress, will take him out of the narrow, domestic sphere, and make him comparatively indifferent to the life of sense and emotion altogether, yet she will not tolerate it.' How much do you suppose his love of truth or desire for human progress will amount to unalleviated by the attribute of love?"

"Not much," said Henry, "for without love to make the heart soft and tender, no man, whatever other abilities he may have, can understand enough about human or divine nature to be much of a philanthropist."

"The writer says further," said Kate, "'We affect to despise the arts by which the men succeed and the women are gained over; but we cannot deny their potency, nor shut our eyes to the esteem in which they are held by women. This is not saying that the chivalrous habit of deference taught by civilization is not a good thing by itself, but it is saying that it is not worth the stronger and essentially masculine qualities. But to women the art of love-making is worth all the other virtues in a lump; indeed, it comprises them all, and without it the best are valueless. It is the crown and glory of life, the one thing to live for; and where it is not, there is no life worthy of the name.'"

"He seems to despise the arts of love-making," said Mary; "he does not seem to see that without it life would be a failure. A man may have all the talents that are necessary to give him a high reputation in the world, and yet if he thinks it beneath him to stoop to be a lover, he loses one of the greatest incentives to real success. Some one says, 'Only the strong can afford to be tender,' and tenderness is certainly particularly beautiful in the strong."

"Then," said Kate, "he puts it down as a universal fact that women will be satisfied with the lack of every other virtue if a man has but one, love, 'and so long as the heart is framed for softness' it may be 'warped to wrong' without doing him any injury with them."

"Perhaps," said Mary, "if he were to extend the circle of his acquaintance he would find many women that would tell him that in their estimation there is nothing so painful as to see a man lost to all sense of honor and manliness. Then I do not think it anything against a woman to say of her that she values and seeks man's love, but rather to her praise."

"Yes," said Kate, "and if he had a better estimate of women, he would soon discover that so far from 'women's men' being either 'prigs, ruffians, curled-darlings, or goody men of impossible morality,' her true ideal is a man whose *steadiness* of purpose, power of self-control and refinement of heart, makes him not only her master, but her truest and best friend."

S. L. N.

THE TWO-MEAL-SYSTEM.

THE story is told of a gentleman who took a seat at the table of a hotel, and while sitting there in a mood of listlessness and indifference finally, to the repeated question of the waiter, "What will you have, sir?" replied—"I will have an appetite, if you please." The experience of this gentleman is evidently not unusual; there are thousands who would daily call for an appetite if that could be had for the asking. The writer, though enjoying uniform good health and digestion knows full well what it is to go to a table bountifully spread with appetizing food and yet feel an indifference amounting almost to loathing. At such times how natural that we should revert to our youthful days, and sigh for the return of the appetite we then enjoyed, when the plainest food was welcomed with a zest that is unknown to the daintiest epicure. In my wonder if I should ever experience again the youthful relish for food, I would try to persuade myself that it is peculiar to young life, and need not be expected by persons of advanced years. But, thanks to our new Community régime, this fallacy is well exploded in one mind at least. Let those who long for a return of the appetite of their youthful days eat but two meals a day. Let those who would take a good appetite to the table with them, asking no favors of the waiters in that respect, eat but two meals a day. Let those who would have good digestion, sweet sleep, and pleasant dreams, eat but two meals a day. In short, let whoever would "eat their meat with gladness and singleness of heart," eat but two meals a day. I verily believe that a fruitful source of indigestion, "blue devils," and the thousand ills that flesh is heir to, is over-feeding, or too frequent feeding, thus overtaxing the stomach and digestive organs. The stomach needs opportunity for rest and recuperation as much as any other part of the body, and if it fails to get this it breaks down; and a demoralized stomach betrays the citadel of life to the enemy.

The chief reason for the good results experienced from the two-meals-a-day system doubtless is that it favors temperance, and gives plenty of time between meals for the digestive organs to do their work and enjoy a season of rest. Two good full meals a day give in our experience admirable results; but if this reduction of one meal a day should tempt to excessive and gluttonous eating, it would very likely vitiate the whole system, and perhaps render it worse than the more moderate eating of three meals a day. Under the three-meal system, some of our people were in the habit of lunching between meals more or less, and altogether the stomach was kept at almost unremitting labor. The present system abolishes the lunch altogether, save in some exceptional invalid cases, and it is not required nor desired. No wonder that the stomach, relieved of so much oppressive labor, testifies its gratitude with a bound of joy, and renews its youthful activity and zeal in ministering to the pleasure and well-being of its possessors, and I may add oppressors.

Our experience does not qualify us to speak confidently of the merits of the two-meal system as applied to persons who perform hard and protracted labor every day, but we shall test it in due time in all its bearings at the different seasons of the year, and report any modifications that experience may suggest and confirm. And it occurs to us that it would be interesting and useful, if our friends outside who experiment in dietetics would write us the results of their experience. W. H. W.

Lord Mansfield was sitting for his portrait: Sir Joshua Reynolds asked him his opinion, if he thought it was a likeness: when his lordship replied that it was totally out of his power to judge of its degree of resemblance, as he had not seen his own face in any looking-glass during the last thirty years of his life: for his servant always dressed him, and put on his wig, which therefore rendered it quite unnecessary for him to look at himself in a mirror.

THE FAMEUSE APPLE.

THE Fameuse, or Snow apple, as it is familiarly called on account of the whiteness of its flesh, is quite universally esteemed as a dessert fruit. It has a peculiarly mild sub-acid flavor which makes it please nearly every palate. Its season covers the interval between the later autumn apples and the mature winter fruit. Though of scarcely medium size, the Fameuse apple is handsome in appearance. The tree seems to be hardy, and is fruitful to a fault.

So much may be said in favor of the Snow apple; on the other hand, it has one serious drawback—its tendency to scabbiness. This with us always greatly injures the fruit, and some seasons renders it worthless. We can never count upon the whole crop as worth gathering. Is this habit of scabbiness universal with the Fameuse, or is it local? We write for information. And whether universal or local, is there any known remedy for the evil? Who will answer these questions?

H. T.

RESPONSES.

Vienna, Kan., Dec. 8, 1872.

DEAR CIRCULAR:—I for one feel very thankful for your weekly visits in the past. Continue to visit me the coming year. You have been of very great service to me in my studies of the Bible, and in leading me to confess Christ a present Savior. I made this confession nearly a year ago, but feel now that I am yet a very young convert. My soul "hungers and thirsts" for a pure life in Christ; and your pages are continually giving me more light and truth—directing my steps and showing me the way to Christ. I have learned how to wait and watch for truth.

Wishing you abundant success in the cause of Christ, I remain,
Yours truly, J. A. B.

Kennebunkport, Me., Dec. 12, 1872.

TO THE COMMUNITY:—Please send me the paper another year. The main reason why I prize it is that it shows the road to happiness, and the way out of our social evils. Were it not for your institution to look to for an example I should often feel that life is a failure.

A. A. W.

Tilsonburg, Canada, Dec. 13, 1872.

I renew my subscription for the CIRCULAR, and inclose one dollar as a mite to help in its publication. I have received it now several years free, and I have often thanked God for it—thanked him that the poor could have it without money or price. My sympathies are with you; the Community I look to as a star of hope.

J. P.

Pittsfield, Mass., Nov. 29, 1872.

TO THE O. C.:—I have received your beautiful and most excellent paper this year, and have read it with great pleasure and profit. I wish to say that you are doing great good and helping along in the good path many that you are not yet prepared to welcome into your Community. I hope you will ever be, as you are now, firm, strong and prosperous.

R. E. P.

Brentwood, L. I., Dec. 12, 1872.

ONEIDA CIRCULAR:—In response to your notice to free subscribers I say I do wish for the first number of the next volume and every number, for I find much in each to admire and profit by. I appreciate the spirit of progress evinced in the family by occasional practical advances. I must say a word in favor of your two-meal system, having myself experienced the benefits of that system for the last twenty-five years. I have found it equally well adapted to all seasons and all varying climates where I have resided, in the Eastern, Middle and Western states; also in the States of Nicaragua and Costa Rica, and Central America. Having been an invalid at forty, looking for an early grave, I am now at seventy-four enjoying excellent health. I long ago divorced myself from the present selfish order of society. I am endeavoring to prepare myself and would if possible aid in preparing others for the new order, in which "no one shall say that aught that he possesses is his own, but all things

shall be common," and "where no one need teach his neighbor or his brother saying, 'Know the Lord,' or 'Know the good,' for all shall know him and it from the least even to the greatest;" and where unselfish love shall prevail, and, in Scripture phrase, "shall run down our streets as a river, and joy as an overflowing flood."

I approve of your cautious course with regard to accepting new members, being aware that, at least so far as my observation goes, the majority of those who seek admittance to the Community do so from selfish motives, and so would make discord. I am glad that you are leading the race in Scientific Propagation, and hope you may show rapid progress; but critics should remember that perfection cannot be expected in the first generation. Maybe you will in time become less caustic in speaking of those who are not Christians. It is among those that I find the majority of your outside friends, while your bitterest foes are in the church. But we can afford to wait. "The world moves." Please accept my most ardent desire in behalf of humanity for your success.

Yours for the cause of universal brotherhood,

B. H. L.

Fontana, Kan., Dec. 1, 1872.

O. C., DEAR FRIENDS:—I have read every No. of the ONEIDA CIRCULAR with lively interest, and such a close union exists between its leading instructions and Paul's writings that I could always pursue the subjects treated of in the CIRCULAR by perusing the Bible; and so inexhaustible is the gospel of Jesus Christ in its ever-unfolding revelations of truth, that although 1800 years have witnessed its career among the generations of earth, it is still the New Testament; and the door to its storehouse of wealth is through the "abundant revelations" recorded by Paul; and the ONEIDA CIRCULAR has constantly brought Paul to the front. I tender you my sincere thanks for sending me the CIRCULAR free. I desire to receive it free rather than as an article of merchandise, and if I am favored with more of this world's goods than the temporal wants of my family require, it shall be together with myself.

Yours for the publication of a free Gospel,

E. Y.

Freeport, Ill., Dec. 15, 1872.

MY DEAR BROTHER:—There have been times when it seemed to me I could not live without some external tokens of the love of the Community, but I find it true in my experience that as I come into sympathy with the heart and spirit of the Community I am less dependent and have less difficulty about personal claims. In one of the late talks of our dear brother Noyes, about putting God under law, there is a world of wholesome instruction; and so it is in a great measure about putting one another under law. As my heart is free and true in its emotions I will not seek to put my brother under law, but rather to promote his love and liberty in Christ. I pray God to give me such a spirit of love and confidence that I shall have a ready mind and heart to do that which shall promote love and liberty in your hearts. I have often in times past been tempted to believe that I could not say or do anything that would in any way be for your edification or comfort, losing sight for the time being of the power of Christ in me, and so have been hindered from putting into execution good purposes to communicate. I foolishly thought that I was only depreciating myself when I was really depreciating the love and patience of Christ. As I obtain a better view of the love of Christ I realize more that it is part of my business to seek to comfort and strengthen your hearts in your conflicts with the powers of darkness and the world of unbelief by which you are surrounded. It is good to give a cup of cold water in the name of a disciple, much more to seek to do what Christ told Peter—"Feed my sheep—feed my lambs."

L. W. G.

If a man has faith he will coöperate with equal faith everywhere; if he has not faith, he will continue to live like the rest of the world, whatever company he is joined to. To coöperate, in the highest as well as the lowest sense, means to get our living together.—Thoreau.

You need not rest your reputation on the dinners you give. For my own part, I was never so effectually deterred from frequenting a man's house, by any kind of Cerberus whatever, as by the parade one made about dining me, which I took to be a very polite and roundabout hint never to trouble him so again.—*Ibid.*

How Histories are Written.—My history of England has been composed from perhaps 200,000 documents, nine-tenths of them in difficult MSS., and in half a dozen languages. I have been unable to trust to printed copies, for the MSS. often tell stories which the printed versions leave concealed. I have been unable to trust copyists. I have read everything myself. I have made my own extracts from papers which I might never see a second time. I have had to condense pages into single sentences, to translate, to analyze, and have had afterwards to depend entirely on my own transcripts.—*Anthony Froude.*

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, DECEMBER 23, 1872.

FREE SUBSCRIBERS! Please renew your subscriptions *immediately* if you wish for the first numbers of the next volume.

EDITORIAL CHANGE.

THE present editor of the CIRCULAR retires from its management with the present number. MISS TIRZAH C. MILLER will conduct the new volume. Alternation in places of special responsibility is a Community custom, which has always worked well in its application to the CIRCULAR. Miss Miller has been connected with the CIRCULAR as compositor, reporter, journalist, or general manager, for more than a dozen years, and our readers may be safely assured that the paper will not deteriorate in interest while under her charge.

THE ENGLISH LIBEL CASE.

A FRIEND has sent us a pretty full account of the great libel case between Mr. Hepworth Dixon and the *Pall Mall Gazette*. It resulted, as our readers know, in favor of the plaintiff; but the law of England provides that in cases tried in the Superior Courts, in which the verdict is for less than forty shillings, each party must pay his own costs, and so Mr. Dixon, with his one-farthing damages, finds his purse depleted some £500, according to the account before us. He will probably consider himself fully rewarded for this in having been exonerated from the charge of publishing indecent and obscene literature, even if he derives no satisfaction from the reflection that the defendant in the suit must also pay £500 as costs. We discover nothing in the account that would be new or specially interesting to our readers. Mr. Dixon was sharply questioned and cross-questioned, and was handled without mercy by the opposing counsel. The two things made most plain by the trial were, first, the ignorance of such journals as the *Pall Mall Gazette* respecting certain American Institutions of world-wide notoriety, and, second, the fact that if the defendant's counsel represents any considerable class in England that class is far behind the most conservative class in America. Illustrative of ignorance, we need only mention that the *Pall Mall Gazette*, in speaking of Mr. Dixon's presiding at a meeting held in London by Elder Evans, the Lebanon Shaker, said—"The main features of Shakerism seem to be the holding of wives in common and a belief in God the Mother!" And as a specimen of antique conservatism we need only mention that Sir John Karslake, counsel for the defendant, said in his closing speech that "the population question was a nasty question which ought not to be discussed!" The opposing counsel called his attention to the

fact that Malthus, a clergyman of the church of England had discussed it, and that there were numerous volumes in the great English national library relating to it, and that the most able English magazines have had articles upon the question. He might have added with truth, that in all civilized countries it commands more attention than any other subject. The peculiar people and principles described in Dixon's "New America" and "Spiritual Wives" were of course treated with great disrespect, of which the Oneida Community and "Father Noyes" had their full share; but the trial is after all likely to be of benefit to the cause of social reform, as it will direct the attention of thousands to some of the efforts now making in this new world to realize better societary conditions than at present exist anywhere in the old world.

OUR "MAIN SCIENTIFIC DISCOVERY."

IN the trial for libel just completed in London (Hepworth Dixon *vs.* *The Pall Mall Gazette*) Dixon was called to the witness-box, and made to tell what he knew about the social principles and practices of the O. C. He had of course to swear that during his sojourn at the Community he observed no social impropriety; but he took especial pains to have it understood that he does not approve of our social principles, and that he regards Mr. Noyes's "main scientific discovery," Male Continence, as "all nonsense."

We may as well confess that we hold that discovery in such high esteem that we are anxious it should be spoken well of on all occasions; but we are taught by much higher authorities than Dixon to place the results of actual experiment above all else in matters of science; and so we shall continue to regard as "nonsense" the adverse criticism of men who practically know nothing about Male Continence. There are hundreds (we might be safe in saying thousands) who have practically tested this principle; and their almost uniform testimony is that its discoverer has not put forth a claim in its behalf which is not fully sustained by facts.

This principle has been practiced in the Oneida Community and branches for twenty-five years, and we know that it is safe and healthy for all persons. Not one can be found in all our societies who is not enthusiastic in its praise; nor, in fact, so far as we know, can there be found one who has ever been connected with us who will not say this principle is worthy of the highest commendation. Persons who, having joined one of the Communities, have become dissatisfied from one cause or another and seceded, never talk against the principle of Male Continence. They cannot. They know it is healthful, effectual in saving men from useless exhaustion and women from the miseries of undesired procreation, and purifying and ennobling to the amative passion. When thoroughly scientific men are ready to investigate this matter in the interest of science and humanity we shall be happy to furnish them with all the facts at our command; and such investigation it must some day receive. No flippant criticism like that of Dixon will put it down.

It is our individual opinion that the principle of Male Continence is destined to become exceedingly popular in all classes of society and the world over. It is everywhere needed, from our sparsely settled territories to the over-populated countries of Eastern Asia. It offers the only effectual antidote for all forms of infanticide; it furnishes the only solution of the world-troubling population question; it alone can in a natural and perfectly healthful way relieve women from the necessity of bearing children contrary to their own wishes; it makes the application of science to human propagation

possible, and so opens the way to the production of superior races; it furnishes the key to unitary society, and so places within our reach more glorious fruits than have been beheld by poet or seer; and still it is so easily understood that the most ignorant may be benefited by it. All honor to Male Continence and to its discoverer!

"We think you are not quite like St. Paul in one respect—he received all who came to him."
—*Extract from a Late Letter.*

Further thought might modify our correspondent's criticism. There is no evidence that Paul entered into Communism or into intimate relations of any kind with all who came to him. That, under the circumstances, would have been impossible; for when he "received all who came to him" he dwelt in a hired house in Rome; and the context shows that he simply received those who called upon him with common courtesy and hospitality, while he declared to them the glorious truths which had been revealed to him. This he is said to have done for "two whole years." The O. C. claim to have received in that sense all who have come to them for the last twenty-five years!

"EXCELSIOR."

Further Comments by J. H. N.

THERE is something so charming about Longfellow's Alpine youth, that I have tried every way I could think of to find a hidden reason for his freak, that would clear him of the charge of insanity. I have queried whether he might not have some high *scientific* object in view, such as the study of the glaciers or other geological matters. But in that case he would have had more substantial equipments than that fantastic banner; and he would not have gone alone; nor would he have gone at nightfall. The only probable phenomenon for study which lay before him in the cold and darkness into which he plunged was the sensation of freezing to death.

But may we not suppose that he broke away from the world and undertook to climb the Alps, even in the night, under a *religious* impulse? Perhaps he had a sudden inspiration to enter the brotherhood of monks on the mountain, and determined to join them as soon as legs could carry him. I have known cases of such enthusiasm. Dixon in one of his books tells a story (which I gave him) of two young ladies in Massachusetts, who, in the heat of a religious excitement, received orders from heaven, as they believed, to "flee to the mountains," and thereupon started on foot, in a winter evening, without preparation of any kind, and pushed their way several miles through bogs and over rocks toward a neighboring hill. They were as beautiful and as ambitious as the Alpine youth; but they did not attain his martyrdom. The monks of that region (who are of the Congregational order) found them thoroughly exhausted, nearly naked, and very muddy, and so they were cared for and taken home. This was much like the "Excelsior" feat, except as to the finale; but this was called insanity; and nobody ever made a ballad about it or thought it worthy of imitation.

After all these speculations I come back to the conclusion that Longfellow's man was in a crazy confusion of mind in regard to the idea of *up*. His banner had for its device the word "*Excelsior*," which means *higher* or *up*. He shouted "*Excelsior*" from time to time as he pushed on, evidently meaning, "I am going *up*." His action was climbing *up, up, up*. So his banner, his shout and his action all signified upward motion in literal space. Now my theory is that having been brought up in the common idea that heaven is *up* in the blue vault above, he fancied in climbing the mountain that he was going toward heaven. In

this way and in no other we can account for his making it such a tremendous duty to go on at the sacrifice of all earthly affections and of life itself. The mere climbing of a mountain could not be put in competition with love and life even by a fool. But if heaven had really been in the direction he was going, and if his climbing would bring him to it, or even near it, then his action would have been eminently rational. His insanity lay in thinking that he was really making headway toward the "Excelsior" in getting up the Alps. If he had been scientific he would have known that the top of the Alps, though *up* with reference to the center of the earth, is frequently *down* with reference to the center of the sun. Indeed he found to his cost that *up* in space means *down* in temperature.

So the moral of my criticism is—Be careful to find out which way is really *up* before you start on an "Excelsior" expedition; and remember that the absolute *up* of the universe is not in any such cold region as the top of the Alps or the heights of science, but it is up in the heart of God and his happy family. In that direction you will find the true "Excelsior;" but probably the better word for your banner and shout would be *Humilior*.

COMMUNITY JOURNAL.

ONEIDA.

—A holiday vacation of two weeks for the hired help in our shops begins to-day. During the suspension of work a thorough inventory of stock and fixtures and real estate invested in manufactures will be made out.

—The cold this winter has thus far been moderate and the snow light. Not till last Thursday night did we have snow enough to make general sleighing.

—The building formerly occupied by the Willow-Place family has been fitted up as a home machine-shop, where much light work can be done. Power for driving the machinery is obtained from the factory by means of a wire rope. This shop will be a kind of industrial school where our children and our women can learn the mysteries of this most fascinating of all handicrafts.

—Among our home industries, the making of boxes for the silk department has lately been started, and is already doing quite a thriving business in a quiet way. One of the principal reasons leading us to engage in this business is, that many of its operations are so simple that our children of five years can engage in it. It is one of our pet ambitions to have them grow up industrious men and women. We know that their spiritual and physical welfare and growth, their very happiness even, depend upon their acquiring such habits. We find that they second all our moves in this direction with enthusiasm. The first "bee" had with them on the silk boxes is an example. At such a time, one entering their large west room would have found them seated around two tables, merrily at work. The elder ones wielded the shears. From them the paste-boards passed to the hands of the youngest, who deftly turned up their deeply scored sides in shape of box or cover. This done, with triumphant flourish, they exclaim:

"O, see here, I've made a box!"

Roguish-eyed George, after working awhile with breathless enthusiasm, said to sturdy Anna, at his elbow:

"This is twice better than going to school."

"So it is," rejoins Anna emphatically; but considering a moment adds, "I should want to go to school too."

"Well," says little Ransom, from across the table, "it is ten times better than picking over beans, any way!"

"I should think it was," cries smaller Eugene; "Why, it is better than teetering!"

Having thus touched the acme of childish praise, they fall to work with more enthusiasm than ever. When the "bee" ends there comes the delight of carrying the work of their hands out to Miss Constance at the box-room, and receiving from her their meed of praise. The older ones have learned to help in some of the more advanced stages of the business.

—We note with interest a new advent of enthusiasm for physical culture and outdoor life in the Community. Old and young are affected by it, and this, in connection with our two-meals-a-day system, is beginning to show good results in many cases. There seems to be an absolute necessity for some life in the open air, some acquaintance with rugged experience; for strong and lofty purpose, for earnest work, in order to achieve the best outward health and highest beauty. Charlotte Brontë, in three of the finest sentences she ever wrote, says: "To speak the truth, reader, there is no excellent beauty, no accomplished grace, no reliable refinement, without strength as excellent, as complete, as trustworthy. As well might you look for good fruit and blossom on a rootless and sapless tree, as for charms that will endure in a feeble and relaxed nature. For a little while the blooming and semblance of beauty may flourish around weakness, but it cannot bear a blast; it soon fades, even in serenest sunshine."

—Who will say that some good angel does not preside over names-giving? We had called one of our brightest born Humphrey some days when we accidentally discovered that the name signified *protector of the home*. This is just what we should choose to have our children become, builders and protectors of home, and we have always been well content with Humphrey's name. Again, the other day our new cottage on Oneida Lake, which is intended for a general family resting and recreating place, called for some designation. Joppa was suggested. We liked this name because it was short, unique and scriptural; and no sooner had we appropriated it than Augusta found from the books that the word Joppa signifies *comely, pleasant*, so that it seems we had unwittingly made another good hit. A reference to Robinson's Calmet gives the following items of interest concerning Joppa:

"Joppa, lying on the southeastern Mediterranean coast, is one of the most ancient seaports in the world; its traditional history stretching far back into the twilight of time. Pliny assigns its foundation to a period anterior to the flood, and a tradition is preserved that here Noah lived and built his ark, and that the city derived its name from his son Japheth. It was a border town of the tribe of Dan, and is situated in a fine plain, thirty miles south of Cæsarea, and forty-five northwest of Jerusalem. It owes all the circumstances of its celebrity, as the principal port of Judea, to its situation with regard to Jerusalem. The present town of Joppa is seated on a promontory, jutting out into the sea, rising to the height of about 150 feet above its level, and offering on all sides picturesque and varied prospects. Toward the west is extended the open sea; toward the south spread fertile plains, reaching as far as Gaza; toward the north, as far as Carmel, the flowery meads of Sharon present themselves; and to the east the hills of Ephraim and Judah raise their towering heads."

It was in Joppa, while residing at the house of Simon, a tanner, that Peter was taught by a vision not to despise the Gentiles, and it was here that he performed the miracle of raising Tabitha.

WALLINGFORD.

—One of the brothers, W. G. Kelly, narrowly escaped drowning the other day. He was walking on the frozen surface of our partially filled pond, carefully examining the ice as he proceeded, when a heavy wind struck him and carried him off the strong ice toward the channel of the river, where he broke through into deep water. After strug-

gling for sometime to get out on to the ice, which would break with every effort, he got into a position where he could partially support himself, and cried for help. He was heard by John Conant and two hired men, who were at work far down the pond. They at once ran in the direction of the cry, and soon saw Mr. Kelly. He was much exhausted, but had strength to tell them where to find a ladder which was lying on the bank not far off. By means of this ladder he was soon got out of the water and across the old mill-race, and was then carried to a neighbor's house, and a physician summoned. The day was cold, and after getting him out of the water, where he had been for nearly a half-hour, he soon became unconscious and apparently in a very critical condition. He was however restored so as to be removed home in the course of a few hours. He is still weak and sore, and suffers some from frost-bitten fingers. His escape seems miraculous, and fills our hearts with thankfulness. He says that when in the water, and not knowing but that he should be drowned, he prayed earnestly to the Lord for help, and he felt that he received an immediate answer to his prayer, and was, as it were, buoyed up with new strength.

In a recently published letter Dr Livingstone pays the following tribute to a Dutch lady who undertook to find the sources of the Nile:

"She awakens my sympathy more than Baker, who turned when 700 miles short of the sources, or the second Egyptian expedition, that fell short of the same by 1,000 miles. She proceeded with such wise foresight for both land and water exploration, and nobly persevered up the stream in her steamer in spite of the severest domestic affliction—the loss of her two aunts by fever—and showed such indomitable pluck that, had she not been assured, honestly enough, no doubt, by Speke and Grant, that they had already found in Okara the source she sought, she must inevitably, by boat or land, have reached the head-waters. I cannot conceive of her stopping short of Bangweolo Lake. We men say, exploration was not becoming her sex. Well, considering that more than sixteen hundred years have elapsed since the ancient travelers or traders came in here, and emperors, kings and philosophers, all longed to know the fountains whence flowed the famous river, and longed in vain, exploration does not seem to have been very becoming the other sex either. She came further up than the centurions sent by Nero Cæsar."

FACTS AND TOPICS.

Mr. D. D. Williamson, an American engineer, taking the rubber-covered driving-wheels of Mr. Thompson of Scotland as a starting-point, is said to have turned out a traction-engine cheaper in cost and of far more practical value than the Scottish original. Its value has already been proved in different ways. Mr. Wilkinson, the eminent rural architect and landscape gardener, gives an account in the *Maryland Farmer* for December of a recent and successful experiment with Williamson's engine in plowing. This experiment took place in a small field of tough sod, and as the lands were necessarily short, frequent opportunities were afforded of showing the ease with which the engine could be turned upon the "headlands," and this it did without stopping, requiring not more than thirty seconds at each turn. On this occasion the width of the belt of sward plowed was about six feet, and the depth six or seven inches; but the engine is evidently capable of doing much more, for it has plowed at Bloomsdale seven feet in width and ten inches in depth. The speed was about twice that of horses. All present pronounced the experiment a perfect success. The engine weighs six tons; nominal power, eight horses; consumes three-quarters of a ton of coal and five tons of water in doing a day's work. As a road-engine the invention was equally successful, running up and down, forward and backward, stopping and starting at pleasure, on a hill having a gradient of one in five.

The London *Standard* says that great fears are entertained for the safety of a Swedish expedition, sent out

under the direction of Professor Nordenskiöld, the well-known Arctic explorer, with a view of passing the winter at Spitzbergen, and discovering from that starting-point the open Polar Sea. In the last days of August the expedition, consisting of three vessels, the Polhem, Gladan, and Onkel Adam, was at the Norwegian Islands on the northern side of Spitzbergen, and, as the north-eastern island of the archipelago was unapproachable on account of ice, the leaders resolved to enter the Hinlopen Sound, between that island and Spitzbergen, with the view of reaching Lommebay. The Polhem, with the Gladan in tow, was seen to pass on the 1st of September, Verlegenhuk, the northernmost point of Spitzbergen (80 deg. lat.), and two days later the Onkel Adam passed the same point. It must have been the intention of the leaders to make Lommebay their winter quarters, and to fulfill this the Gladan and Onkel Adam would have to unload their cargo and return as soon as possible, only the Polhem being provided for wintering. But a telegram sent on the 30th October, from the Governor of Tromsø to the Norwegian Department of the Interior, states that nothing whatever has been heard since the beginning of September of the two vessels, and it is feared that they are, together with six Norwegian sealers, caught by the ice. If that should be the case, it is supposed that the men have left the vessels and taken to the boats, and that they have sought refuge on the western coast of Spitzbergen, where they have some chance as yet of finding open waters. As rather more than one hundred lives are at stake, the Norwegian Government has resolved to send out from Tonsberg one of the steamers built for whaling and sealing, and as the shipwrecked are sure to have shaped their course to certain well-known places on the coast, some hope may be entertained of their being saved.

A GREAT INDUSTRIAL COMPANY.

A late advertisement of the Société de John Cockrill, of Seraing, Belgium, gives some interesting statistics. It has 2,402 men, with 23 engines of an aggregate of 981 horse-power, engaged in coal mines, producing annually 350,000 tons of coal; 137 men and 13 engines with an aggregate of 109 horse-power engaged in making coke, who produce 80,000 tons of coke yearly; 807 men and 17 engines, of 290 horse-power, engaged in mines (in Belgium, Luxemburg and Spain), raising 150,000 tons of minerals yearly; 807 men and 26 engines, of 879 horse-power, engaged in furnaces, producing 55,000 tons of metal yearly; 273 men and 6 engines, of 44 horse-power, employed in foundries, producing yearly 5,000 tons of castings; 1,238 men and 55 engines, of 1,075 horse-power, employed in puddling furnaces, rolling-mills and forges, producing yearly 30,000 tons of rails, and 10,000 tons of bar iron, etc.; 561 men and 32 engines, of 865 horse-power, in steel works (including eight Bessemer converters), producing 17,000 tons of steel yearly; 289 men and 6 engines, of 50 horse-power, employed in forges, and producing yearly 1,500 tons of forged iron for parts of machinery, etc.; 1,043 men and 21 engines, of 224 horse-power, employed in machine-shops (in which there are no less than 184 lathes, 79 planes and 46 drills), producing machinery and tools of various kinds, weighing in the aggregate 7,000 tons; 512 men and 9 engines, of 71 horse-power, employed in boiler shops, producing yearly 6,000 tons of boilers, plate bridges, etc.; 43 men and 2 engines of 14 horse-power, in the Antwerp shipyard, producing yearly machinery and appliances for marine vessels weighing 2,500 tons; and in various services 424 men, with 12 engines of 168 horse-power, being locomotives employed in its own service; while it has in Seraing 180 acres, in Antwerp 134, for its shops and their yards; owns 120 acres of mineral land, leases 235 acres of coal land, and, in Belgium and Spain, 2,750 acres of mineral land.

The Seraing shops have turned out 2,040 steam-engines of from 4 to 600 horse-power, for all kinds of industrial uses; 890 locomotives of all sizes and systems; and 30,900 machines or important parts of machines, bridges, etc. The Antwerp yard has supplied 275 vessels for sea or river service. The company can deliver yearly 100 locomotives of the first class, 70 engines of from 4 to 1,000 horse-power, or more; 1,500 machines, etc.; 6,000 tons of bridges, turn-tables, etc.; and 14 vessels of an aggregate tonnage of 5,000 tons; besides the excess of coal, ore, castings, rails, steel, etc., not consumed in its own shops.—*Railroad Gazette.*

We learn from *Nature* that preparations for the expedition which is about to be dispatched by the British Admiralty, for the purpose of dredging, sounding, and otherwise scientifically investigating the deep sea, are now rapidly approaching completion. "The fore magazine of the *Challenger*, the vessel set apart for the expedition, is prepared for the stowage of the large quantity of spirits which will be required for the preservation of natural history specimens, and of the many thousand stoppered bottles which will contain them. A chemical laboratory and naturalist's workroom have been fitted up in the afterpart of the vessel; and spirit is conducted to the workroom by means of a pipe leading from a metal cistern placed in the nettings. Several hundred miles of best whaling line have been prepared at Chatham for the *Challenger*, for dredging, and she carries about forty dredges. Amongst the stores are traps of various forms, harpoons, a harpoon gun, and fishing tackle of all kinds, including trawls, trammels, a seine, shrimp-nets, fish-traps, and lobster-pots. From the latter, used in deep water, great results are expected; and it is not improbable that living specimens of Nautilus may thus be procured.

"The vessel, which is at present at Sheerness, will probably go round to Portsmouth about the middle of November, and sail from thence in the beginning of December for Gibraltar, the first haul of the dredge being made in the Bay of Biscay, if the weather should chance to be favorable. From Gibraltar she will proceed to Madeira, thence to St. Thomas, the Bahamas, Bermuda, the Azores; thence to Bahia, touching at Fern do Noronha; then across to the Cape of Good Hope, and, after a stay in that neighborhood, southwards to the Crozetts and Marion Islands and Kerguelens Land. A run southwards will then be made as far as possible to the ice, and the course thence be made to Sydney. New Zealand, the Campbell and Auckland groups, Torres Straits, New Guinea, and New Ireland will then be visited. A long cruise of perhaps a year will then be made amongst the Pacific islands; thence the expedition, passing between Borneo and Celebes, and visiting Luzon and its neighborhood, will proceed to Japan, where a stay of two or three months is expected. Thence northward to Kamtskatka, whence a run will be made northwards through Behring's Straits, and then through the Aleutian Islands, southward to Vancouver's Island, and so through the deep eastern region of the Pacific by Easter Island, and possibly by the Galapagos Archipelago to the Horn, and thence home. The voyage is expected to take about three and a half years.

"Apart from the results of intense interest which may be expected from the deep-sea work, the principal object of the expedition, and which must go far to elucidate a subject on which our knowledge is at present of the most imperfect description, abundant opportunity will offer for the accurate investigation of the animal and vegetable life of many highly interesting and yet imperfectly known or totally unexplored regions. The investigation of the floras of such islands as Fernando Noronha and the Marion and Crozett groups cannot fail to yield most instructive results; and it is needless to speak of the intense interest which centres in New Guinea."

FROM SHAKSPEARE.

O heaven! were man
But constant he were perfect: that one error
Fills him with faults. *Two Gentlemen of Verona.*

Glory is like a circle in the water,
Which never ceaseth to enlarge itself,
Till, by broad spreading, it disperse to naught. *King Henry VI.*
Smooth runs the water where the brook is deep. *Ibid.*

To climb steep hills
Requires slow pace at first: anger is like
A full-hot horse, who being allowed his way,
Self-mettle tires him. *King Henry VIII.*

There's a divinity that shapes our ends,
Rough-hew them how we will. *Hamlet.*

The gods are just, and of our pleasant vices
Make instruments to scourge us. *King Lear.*

The silence often of pure innocence
Persuades, when speaking fails. *Winter's Tale*

You have too much respect upon the world;
They lose it that do buy it with much care. *Merchant of Venice.*

True hope is swift, and flies with swallow's wings;
Kings it makes gods, and meaner creatures kings. *King Richard III.*

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit,
By losing of our prayers. *Antony and Cleopatra.*

Good name, in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse, steals trash; 'tis something,
nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed. *Othello.*

Trifles, light as air,
Are, to the jealous, confirmation strong
As proofs of Holy Writ. *Ibid.*

These violent delights have violent ends,
And in their triumph die; like fire and powder,
Which, as they kiss, consume. *Romeo and Juliet.*

Wilt thou draw near the nature of the gods?
Draw near them then in being merciful:
Sweet mercy is nobility's true badge. *Titus and Andronicus.*

Thanks, to men
Of noble minds, is honorable meed. *Ibid.*

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done than be one of the twenty to follow my own teaching. The brain may devise laws for the blood, but a hot temper leaps over a cold decree: such a hare is madness, the youth, to skip o'er the meshes of good counsel, the cripple. *Merchant of Venice.*

THE NEWS.

The Mikado of Japan is twenty-one years old.

Professor Tyndall is now lecturing in New York.

About 500 post-offices in the United States are filled by women.

It is said that muskrats damage the Erie Canal annually to the amount of \$50,000.

Minister Mori has been requested to retain his position by the Japanese Government.

It is reported that a company of American capitalists have bought the bay of Samana, San Domingo.

Edwin Forrest, the actor, died recently of apoplexy in Philadelphia. His large property goes to found a home for disabled actors.

Viscountess Beaconsfield, wife of Right Hon. Benjamin Disraeli, died on the 15th inst. Mr. Disraeli's health is also greatly impaired.

Mrs. Stowe's readings are said to be a success. She occasionally drops her eye-glasses to enjoy the hearty laughs with which she infects her audiences.

A movement has been started in Central America for forming a Confederation of the five Central American republics under a form of government similar to that of the United States.

It is reported that thirty-four native Christians have been pardoned in Nagasaki and have returned to their homes. This indicates a growing spirit of toleration on the part of the Japanese Government.

Sir Bartle Frere, who is on his way to Aden to join the British expedition for the suppression of the African slave-trade, has arrived at Alexandria. He will proceed to Cairo, where he will be the guest of the Khedive.

Senator Wright, of Iowa, has introduced into Congress a resolution instructing the Committee on Commerce to inquire into the expediency of regulating by congressional legislation the rates of freights on railroads having continuous lines running into or through two or more States, and that they report by bill or otherwise at as early a day as practicable.

Mr. Albert Brisbane having obtained from the National Government an appropriation of \$15,000 for an experimental trial of his invention of a new means of transportation by loaded spheres in a pneumatic tube, is now engaged in Washington in laying down a tube

between the Capitol and the Government Printing-Office, for the transportation of documents and printed matter. He is sanguine of success, and expects to be able to run his spheres at a speed of from 100 to 300 miles an hour.

A correspondent of the *Boston Journal* says that business in New York city is steadily drifting into foreign hands. "The heavy businesses of New York are in the hands of foreigners, mainly Germans and Jews. The importing business is notoriously so. The heavy banking-houses are not manned by Americans. Two of our heaviest newspapers are controlled by foreigners."

Mr. D. G. Croly will retire from the editorial management of the *N. Y. World* on the first day of January, 1879. He will be succeeded by Jerome B. Stillson, late one of the Washington correspondents of that paper, and formerly a member of the editorial staff of the *Utica Herald*.

The *New York Tribune* has passed into new hands. William Orton, President of the Western Union Telegraph Company, having bought a controlling interest in its stock, Mr. Whitelaw Reid and nearly all of the old editorial corps are understood to have resigned. A new editorial management is to be organized. It is reported that Oliver Johnson, who has been connected with the *Tribune*, takes the management of the *Christian Union*. The *Tribune* will henceforth abandon its independent position and become an Administration paper. It is also reported that the post of managing editor has been offered to J. R. G. Hassard, heretofore one of the leading assistants on the paper. It is uncertain who will assume the chief editorship. George William Curtis is now most prominently mentioned for that position, negotiations with Vice-President Colfax having failed.

Miss Ida Greeley is sadly bereaved—mother, father and lover, all died in one short, terrible month. Her betrothed was purser on board the ill-fated steamer *Missouri*, which was burned at sea in November. And now, to make her trouble still heavier, there is legal fighting about her father's last will, which gave all his property to her and her sister Gabrielle. It would seem that in presence of so much tragedy and pain selfishness should hide its head for shame.

ANSWERS TO CORRESPONDENTS.

To M. W. H., Philadelphia, Penn.—We do not find the description you mention. A number of works have been published on revivals, but we know of no "concise history of the revivals of the past hundred years."

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[The letters "h. t." after the title of an article denote a Home-Talk.]

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